Women coming to the Masjid for Salaat

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OBJECTION

It is reported in a Hadith that Nabi (sallallahu alaihi wasallam) said that women should attend the Eid Salaat with the males. Rasulullah (sallallahu alaihi wasallam) also said that women who wish to come to the Masjid should not be prevented. However, the Fuqaha have ruled contrary to the Hadith and rendered the attendance of women to the Masjid, their participation in Jamaat Salaat, Jumu`ah and Eid Salaats, as being Makrooh. This is in open contravention to the statements of Rasulullah (sallallahu alaihi wasallam).

ANSWER

The sect that dub themselves as 'Ahle Qur`aan', make this propaganda that the Ahadith Shareef is contradictory to the Qur`aan-e-Paak. For example, they say that "Tabattul" (complete devotion to the extent of cutting connection with this world), is encouraged in the Qur`aan Shareef (Surah Muzzammil), whereas it is reported in Tirmidhi Shareef: *"Indeed Nabi (sallallahu alaihi wasallam) has forbidden 'Tabattul' (severing ties with this world)."* [Tirmidhi, page 398, vol.1].

Also, they say, regarding the traveller etc. Allaah Ta`ala gives the following ruling in the Qur`aan Shareef: *"And if you fast, it is better for you."*, whereas, Nabi (sallallahu alaihi wasallam) said: *"Fasting on a journey is not from amongst Piety."*

In such instances, the 'Ahle Qur`aan' say, Nabi (sallallahu alaihi wasallam) is

completely contradicting Allaah Ta`ala.

We say that there is no conflict nor difference of opinion between Allaah Ta`ala and Nabi (sallallahu alaihi wasallam). This is merely the result of the Ahle-Quraan's crooked thinking.

Similar is the condition of the Ghair Muqalliddeen, who dupe the people by drawing parallels between Fiqh and the Ahadith.

Just like how we would say to the Ahle-Qur`aan, that if we have to draw a parallel between your understanding of the Qur`aan Shareef and the understanding Nabi (sallallahu alaihi wasallam) had of the Qur`aan Kareem, then we would undoubtedly and un-hesitantly opt for the understanding and interpretation given by the mercy to both worlds (sallallahu alaihi wasallam).

Similarly, if there is a difference of opinion regarding the interpretation of the Qur`aan Shareef and the Ahadith between the Fuqaha and the Ghair Muqalliddeen, we would act upon the injunction of the Qur`aan Kareem, *"So that they may understand/study/comprehend Fiqh (jurisprudence/knowledge in Islaam)"*, and the saying of the Muhadditheen: *"The Fuqaha are most knowledgeable in the meanings of the Hadith."* [Tirmidhi], and we would rely and opt for the understanding and intelligence of the Fuqaha. We would not consider the crooked thinking of the Ghair Muqalliddeen.

Regarding the Mas`ala at hand, neither do the Fuqaha deny the fact that the women attended the Masaajid during the era of Nabi (sallallahu alaihi wasallam), nor do they refute the sayings of Nabi (Sallallahu alaihi wasallam). However, they say that even in the Qur`aan Shareef, all the orders are not of the same category. A word which comes in the scale of Amr (order), is sometimes for Wujoob (necessity): *"Establish Salaat"*, sometimes it comes for Istihbaab (preferable): *"Then eat thereof (Qurbani - sacrificial animal) and feed therewith the poor who have a very hard time"*, sometimes it comes for Ibaahat (permissibility): *"And when you become Halaal (out of Ihraam), then (you may) hunt."*

The Fuqaha say that the order for men to perform Salaat in the Masjid, with Jamaat is greatly emphasised upon in the Shariah. However, for women, neither is this order Mustahab nor is it emphasised upon. It is or this reason that Nabi (sallallahu alaihi wasallam) said: *"If there were no women or children in the homes, then I would give the order for those homes to be burnt down, in which the menfolk do not attend the Masjid for Salaat." [Mishkaat]*

Nabi (sallallahu alaihi wasallam) most definitely gave women the permission to attend the Masaajid for Salaat, nevertheless, he (sallallahu alaihi wasallam) also said the following:

1. "Hadhrat Umme Salma (radhiAllaahu anha), the wife of Nabi (sallallahu alaihi wasallam) reports that Nabi (sallallahu alaihi wasallam) said: ***'The best Masjid for women is the innermost portion of their homes."*** [Mustadrak Haakim, page 209, vol.1]

2. Hadhrat Umme Salma (radhiAllaahu anha) reports that Nabi (sallallahu alaihi wasallam) said than a woman's Salaat in the innermost room of her home is better that her Salaat in her verandah, and her Salaat in her verandah is better than her Salaat in her courtyard. [Tibrani Majma`us Zawaahid, page 334, vol.2]

3. Hadhrat Ibn Umar (radhiAllaahu anhu) reports that Rasulullah (sallallahu alaihi wasallam) said:

   "Do not prohibit your womenfolk from the Masaajid, (however) their homes are better for them." [Mustadrak Haakim, page 209, vol.1]

4. Hadhrat Abdullah ibn Umar (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) said: ***"A woman is an object of concealment, when she leaves the home, then shaitaan***

surreptitiously pursues her, (i.e. shaitaan allows for filthy thoughts to enter the minds of those looking at her), and a woman is most closest to Allaah Ta`ala in the most concealed room in her home." [At-Targheeb Wa Tarheeb, page 188, vol.1]

5. A similar Hadith (as above) is reported by Hadhrat Abdullah bin Mas`ood (radhiAllaahu anhu). [Majma`us Zawaahid, page 35, vol.2]

6. Hadhrat Aisha (radhiAllaahu anha) reports that once Nabi (sallallahu alaihi wasallam) was in the Masjid, when a woman who was adorned (with jewellery etc), started entering the Masjid with blandishment (charm). Nabi (sallallahu alaihi wasallam) said: ***"O people! Prevent your womenfolk from adorning themselves and coming to the Masjid with blandishment. Allaah Ta`ala's curse did not descend upon the Bani Israeel, until such time that their womenfolk used to adorn themselves and enter the Masaajid with blandishment."*** [Ibn Maajah (Urdu trans.), page 276, vol.3]

7. Once Hadhrat Abu Huraira (radhiAllaahu anhu) saw a woman who was perfumed, and she was going towards the Masjid. He asked her: "O servant of Allaah! Where are you going?" she replied: "To the Masjid". Hadhrat Abu Huraira (radhiAllaahu anhu) asked her: "Have you applied perfume?" She replied in the affirmative. He said: "I had heard Rasulullah (sallallahu alaihi wasallam) say: ***"That woman who applies Itr (perfume) and goes to the Masjid, her Salaat is not accepted, until she takes Ghusl (bath) - (i.e. she thoroughly wash off all the Itr from her body and clothes)."*** [Ibn Maajah, page 279, vol.3]

8. Hadhrat Umme Humaid (radhiAllaahu anha) said: "The menfolk of our tribe used to prevent their womenfolk from attending the Masjid. I approached Nabi (sallallahu alaihi wasallam) and told him that we (women) desire to attend the Masjid and perform Salaat behind him (sallallahu alaihi wasallam), but our menfolk prevent us. Nabi

(sallallahu alaihi wasallam) said: ***"Your Salaat which you perform in the (innermost portion of your) home is better than the Salaat performed in your verandahs. And your Salaat performed in your verandahs is better than the Salaat performed in your courtyards. And the Salaat performed in your courtyards is better than the Salaat performed with Jamaat (in the Masjid)."*** [Tibrani Majma`us Zawaahid, page 34, vol.2]

Thereafter, Umme Humaid (radhiAllaahu anha) performed her Salaat in the darkest portion of her home, until her demise. [Ibid]

9. Hadhrat Aisha (radhiAllaahu anha) said : ***"Had Nabi (sallallahu alaihi wasallam) seen the condition of the women of the time (her era!), he would (most surely) have prevented them from the Masjid."*** [Bukhari Shareef, page 120, vol.1 / Muslim Shareef, page 183, vol.1 / Abdur Razzaaq, page 149, vol.3]

10. Hadhrat Abdullah ibn Mas`ood (radhiAllaahu anhu), used to expel the women from the Masjid on the day of Jumu`ah and he used to tell them: ***"Go to your homes, your homes are better for you."*** [Majma`us Zawaahid, page 35, vol.2]

11. Hadhrat Abdullah ibn Umar (radhiAllaahu anhu) used to stand up on the day of Jumu`ah (in the Masjid) and cast pebbles at the womenfolk and expel them from the Masjid. [Umdatul Qaari, page 228, vol. 3] *-All this used to take place in the presence of other prominent Sahabah (radhiAllaahu anhum). (Who did not object – translator)*

12. When Hadhrat Umar Farooq (radhiAllaahu anhu) used to go to the Masjid, then his wife, Hadhrat Aatika (radhiAllaahu anha) also used to follow him. Hadhrat Umar (radhiAllaahu anhu) was a person with a high sense of honour, and he used to regard her going to the Masjid as being Makrooh. [Majma`us Zawaahid, page 33, vol.2]

From the foregoing Ahadith, a few points are learnt:

The people from the tribe of Banu Musaa`id, used to prevent their womenfolk from attending the Masjid, during the era and presence of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) did not rebuke their menfolk, as a matter of fact he (sallallahu alaihi wasallam) even further encouraged the women to remain at home, and he extolled to them the virtues thereof.

Women were prevented with rigidity from attending the Masjid by great Sahabah, like Hadhrat Aisha, Hadhrat Abdullah bin Mas`ood, Hadhrat Abdullah bin Umar, etc., (radhiAllaahu anhum ajma`een), in the presence of other Sahabah (radhiAllaahu anhum). The era of Fitnah (mischief, immorality and strife) had already reared it's ugly head in their presence, and they were not opposed (in their prohibition of women's attending the Masjid) by other Sahabah (radhiAllaahu anhum), nor was any Hadith cited in opposition to their stance.

As for the present day Ghair Muqalliddeen, who are so passionate about women attending the Masaajid for Jamaat Salaat, Jumu`ah and Eid, we suppose that they regard the Imaams of their Masaajid as being more pious and Allaah-fearing than Nabi (sallallahu alaihi wasallam)? They suppose that their Masaajid are more sanctified than Masjid-e-Nabawi (sallallahu alaihi wasallam)? They suppose that their era is more better and purer than the ***best of all eras (the era of Nabi (sallallahu alaihi wasallam)*** and **the era** of the Sahabah (radhiAllaahu anhum)? They suppose that their womenfolk are more pure and chaste than the Sahabiaat (radhiAllaahu anhunna) and the Taabi`aat (rahmatullahi alaihinna)?

If this is not so, then why do they place so much of stress and make such a hue and cry of an issue, which Nabi (sallallahu alaihi wasallam) and the Sahabah (radhiAllaahu anhum) did not regard as important? Why is it that they view as permissible the blaspheming of the Fuqaha on this issue? Why do they cause a Fitnah in the Masaajid, when it is more severe in the eyes of Allaah Ta`ala to cause a Fitnah than to murder someone?

Tell us, can any Ghair Muqallid give a guarantee that in the present times of immodesty, shamelessness, nakedness and mischief, a woman will (emerge from her home) without perfume, powder and other make-up? And that she will keep her gaze down and be saved from any harm?

In short, the Fuqaha have prevented women from attending the Masaajid, due to (the overwhelming factor of) Fitnah. When the stench of Fitnah was already rearing itself, during the ***best of eras***, then who can deny the (existence of) Fitnah in the present times? In which Aayat or Hadith does it appear that there is emphasis for women to attend the Masaajid during times of Fitnah?

AND ONLY ALLAAH TA`ALA KNOWS BEST!

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